

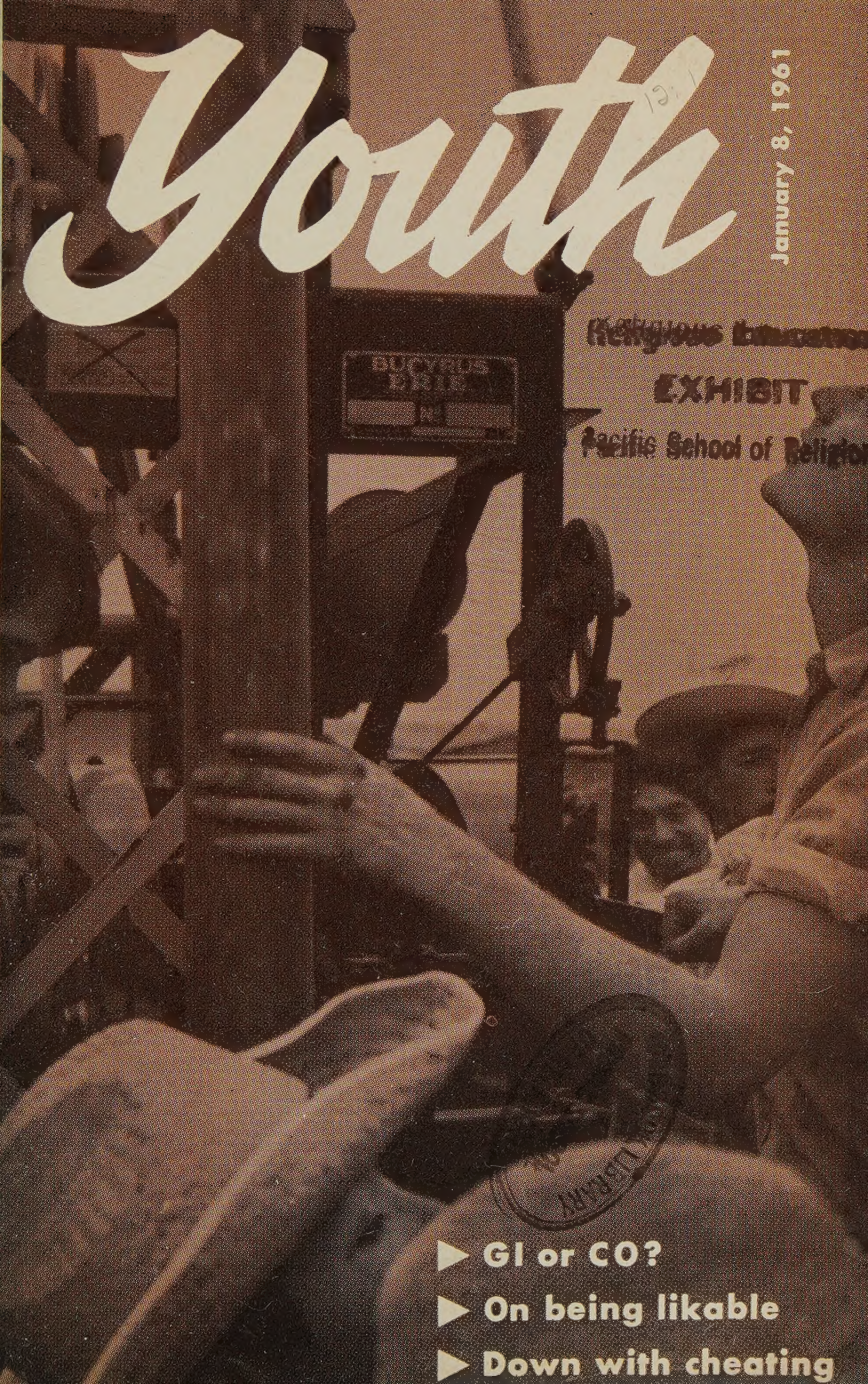
Youth

January 8, 1961

Religious Education

EXHIBIT

Pacific School of Religion

- 
- ▶ GI or CO?
 - ▶ On being likable
 - ▶ Down with cheating



How to become likable

THERE is one of those goals in life that can't be achieved by going at it directly. We can't say: "Now I am going to be likable. I am going to make myself popular." The most probable result of tackling the matter in this way is just the opposite, namely, to become a laughing-stock.

It is worthwhile, of course, to give some careful thought to just what is popularity and how it comes. But about all this kind of thinking can accomplish is to clear away any misconceptions, and locate the crucial points that need attention. Beyond this, the less we think about the matter, the better. For the more we aim at popularity directly, the more we miss it. The harder we try, the farther short we fall of what we hope to accomplish. What is needed is a flank attack, not a frontal attack.

The first step in this indirect approach is *to develop an outgoing interest in life*. This should not be too hard, for there are so many fascinating things to do, see, learn, and enjoy. They are all ready and waiting for you. So, if you would like to be likable, forget about it, and turn your attention away from yourself to things outside you. It can be anything from algebra to be-bop; from religious art to roller skating.

Of course, it goes without saying that the higher the interest, the better it will be for you. Shakespeare, for example, is scarcely to be mentioned in the same breath with the comics. Also, an interest that can be shared with others is generally to be preferred to one of the "lone eagle" type. Bridge is better in this respect than solitaire, and basketball than weight lifting. But the important thing is to get outside yourself, and get yourself off your hands. And interests will do the trick!

As you follow these interests, and lose yourself in them, a number of things will begin to happen. You will find that you

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How to become likable

are less self-conscious. You think less about yourself. You talk less about yourself. Furthermore, you are happier. You have more to live for. Some of these activities are of interest also to others. You can talk about them with your friends, and do them jointly with a companion or a group. And, the first thing you know, you are an interesting person. Others like you. While you were concentrating on these outgoing interests, the capacity for friendship came sneaking in the back door.

The second step in this indirect approach is *to develop an outgoing interest in other people*. Of course, this must be genuine, for a sham feeling for others which is turned on for the occasion is worse than nothing. But the real thing should not prove at all difficult. For other persons are interesting. As someone has said, "People are more fun than anybody." They do such strange things, and make such funny remarks.

What are they like—these people who are all around you? What are they hoping, fearing, and secretly worrying about? Here is a little child next door, who is something of a nuisance. How does life look to him? Have you ever given the matter much thought? Or your teacher, who stands before you every day. What would it be like to be in her shoes? Or a classmate with whom you have grown up. How much do you really know about him (or her)?

As you concentrate in this way upon other people, something will happen to you. If by chance you have been spoiled a trifle and somewhat wrapped up in yourself, you will find your selfishness and self-concern slipping off you like an overcoat from your shoulders. You will be happier, and easier to live with.

As you concern yourself naturally and sympathetically with others, they will respond. They will like to be with you. If you happen to notice it, you will realize that you have become likable. While you were thinking about someone else, the capacity for friendship tiptoed quietly in through the back door. It always happens that way.

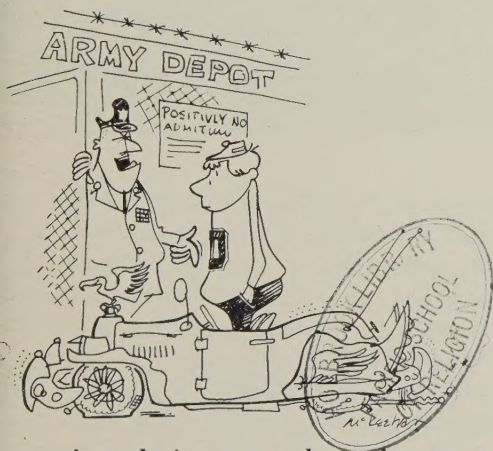
—NEVIN C. HARNER.

For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it.

editor's note The sad thing about the world today is that its inhabitants do not want peace badly enough. We'll admit that most people hate war. And we all seem to be aware that hunger, ignorance, prejudice, poverty, and disease can spark people to fight each other. And we know that any local war today can easily spread to world conflict with possible atomic or chemical annihilation. We want to soothe ourselves with the belief that atomic war would be so terrible that no one would dare start such a holocaust.

We say we want peace. But do we really? The problem is that we've got our values all mixed up. We're not willing to fight for the right. We're not willing to sacrifice our comfort to soothe the discomfort of others. We're not willing to pay the price of peace, yet we know the price of war is even greater. We believe that today's youth can do something about this whole problem. What is your answer to how teens can preserve peace in our world today . . . and tomorrow?

Bratford . . .



You can't trade it on a tank; you've got a tank!"

Youth

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Editor:

Herman C. Ahrens, Jr.

Editorial Assistant:

Betty J. Warner

Art Consultant:

Charles Newton

Editorial Address:

Room 306

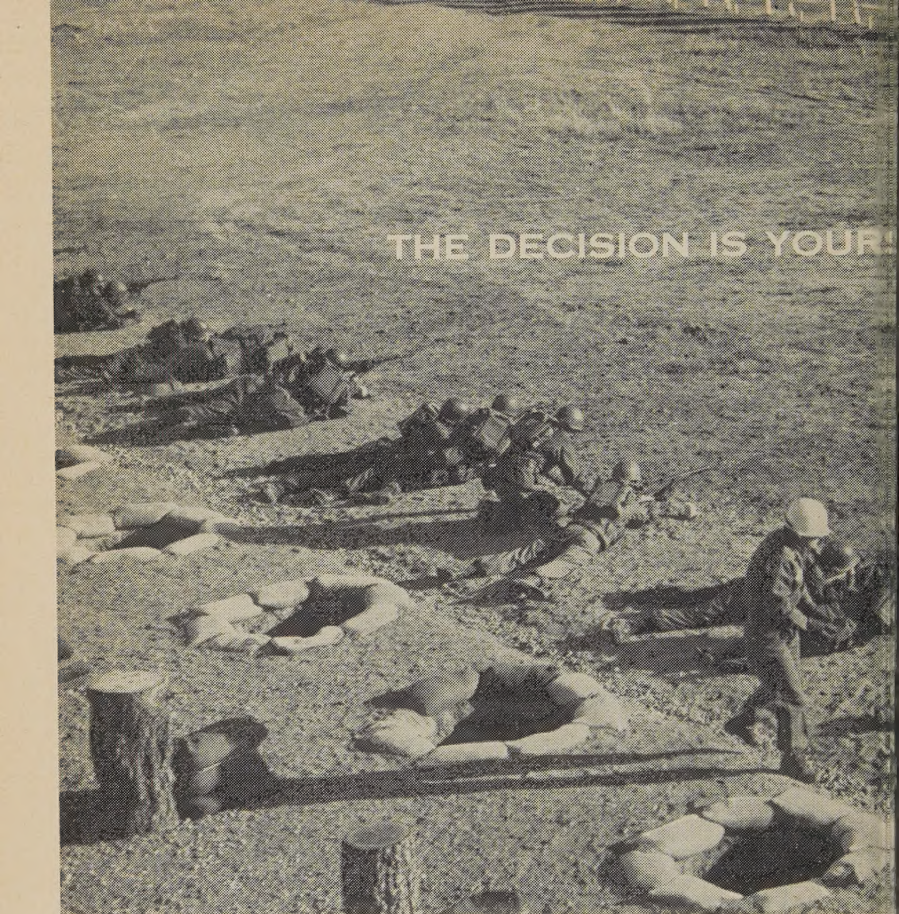
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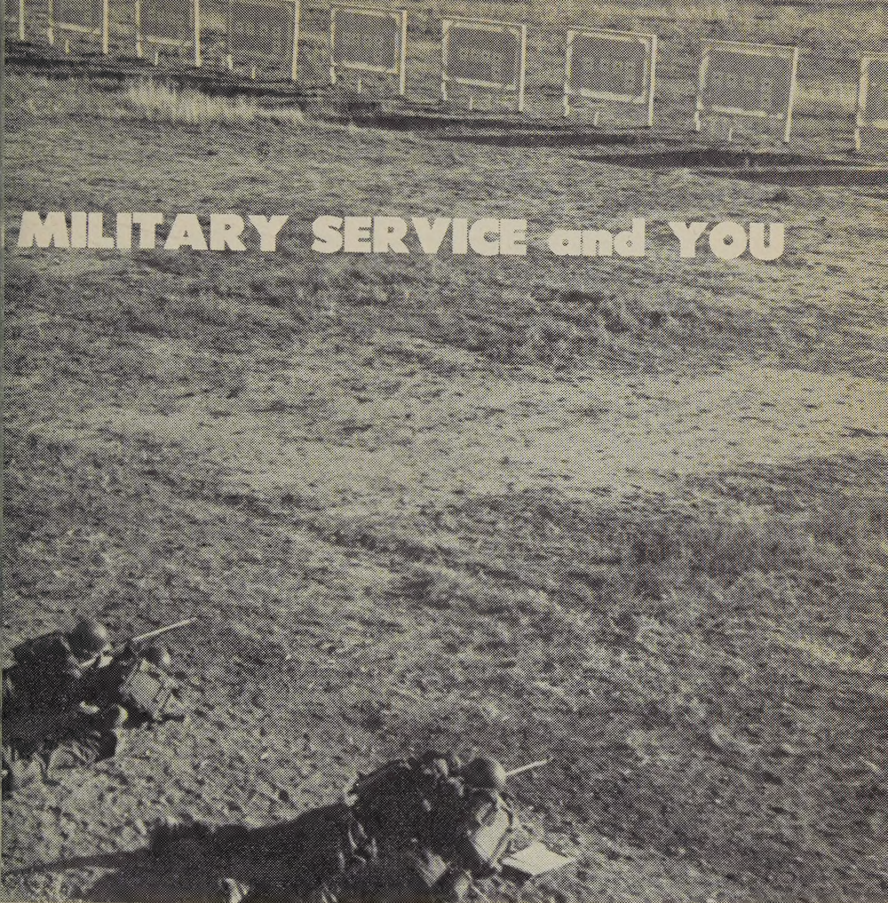
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THE DECISION IS YOURS

MILITARY service looms large in the future of most high school boys. With every male required by law to register at 18, you can't begin too early to ask questions about the future. What is my life purpose and vocation? How do my military obligations fit into the big picture? Should I go to college or get my military service over with first? Should I enlist, volunteer, or wait for the draft? What is military life like? Can I take it? And as a Christian, you might even wonder in good conscience how you can best serve both your country and your God. On the following pages are answers to some questions you might be asking.



MILITARY SERVICE and YOU

Q When must I register?

A Within five days after your 18th birthday, you are to register with your local draft board. Between then and age 22 or 23, you have a chance to choose the deal in the armed services that best suits you before the draft. Be sure to notify your draft board when you move and when your situation changes.

Q What are the chances of being drafted if there isn't a war?

A Plenty, although you'll not likely be called until age 22 or 23. Only 10,000 were drafted last year to meet the manpower needs of nearly 100,000. The rest were furnished by enlistments. The three out of ten men who do not serve before age 26 are almost all disqualified men. Selective

Should I enlist, volunteer, or wait?

service is not calling fathers. Teachers, scientists, engineers, students, and farmers are deferred because of their contribution to the national welfare.

Q How long are you required to serve in the armed forces?

A Generally, six years. If you wait for the draft and spend two years in the Army; the other four will be in the Army Reserve. If you enlist in the Air Force for four years, the other two will be in the Air Force Reserve. And so on.

Q Should I enlist or wait to be drafted?

A The answer to this question (and almost all others) depends very much on you. What are your likes and dislikes? What do you want to do? Enlistment has two advantages: You can choose your time and you can choose your branch of service. Also, if you are a high-school graduate generally you can choose the special field of training you desire—that is in the Army and Navy. In the Air Force, this choice depends on your aptitude, education, and the needs of the service.

If you don't like military service, enlistment has this disadvantage—it is for a longer period. Army: 3, 4, 5, or 6 years; Air Force: 4 or 6 years; Coast Guard: 4 years; Navy: 4 or 6 years; Marines: 4 years. The more time on active duty, the less time in the reserves.

Q What about enlisting in the reserves instead of the regular branches of military service?

A Again, it's up to you. Service in the reserves is important or this would not be given as an option. Here, in brief, is how it works out in the various services: *Army*: Between 17 and 18½, 6 months' active duty followed by 7½ years in the reserves; between 18½ and 26, 6 months' active duty plus 5½ years in the reserves. Or between 17 and 26, you can enlist for 6 years, including 2 years' active duty. *Air Force*: Between 17 and 35, 6 months' active duty and 6 or 8 years in the ready reserve. *Navy*: Between 17 and 26, 6 years including 2 years of active duty. *Marines*: same as Army. *Coast Guard*: Between 17 and 18½, 6 months' active duty plus 7½ years in reserve; between 18½ to 21, 6 months plus 5½ years in the ready reserve and 2 years in the standby reserve.

Q Should I go on to school or drop out and go into the armed forces?

A Go on to school. All branches of military service would advise this

drafted?

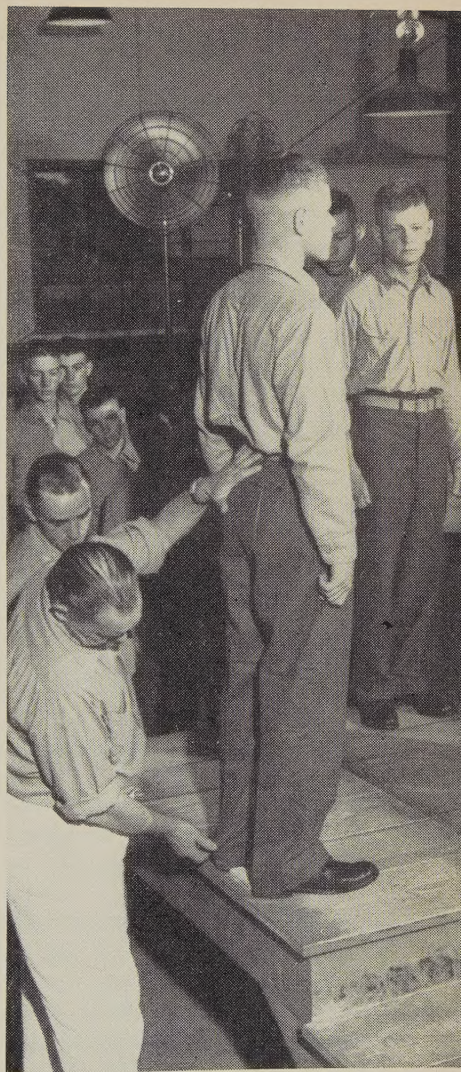
The more education you have the better serviceman you are—the more you have to offer your country. And you will be more mature. If you desire, of course, you get officer training in many colleges. Army ROTC is given in 233 colleges; Air Force ROTC in 175 colleges; and Navy ROTC in 52 colleges. To meet your military obligation—if you take ROTC—you must take the Advance Course (last two years) and so go on active duty hereafter for a minimum of two, three, or five years.

Q What about getting married before I go into service?

A If you're thinking of marriage, there are many things to consider—compatibility, financial income, religion, etc. This is not just a matter of before or after military service. However, think seriously about these things if you're thinking of getting married before military service: your financial income (\$83.20 for privates plus \$51.30 for quarters allowance is not much); the long months of separation; the frequent moves.

Q What branch of service offers the best deal?

A You probably have your own references and dislikes. You can find out more from recruiters (make allowances for their prejudices). They will supply literature on all



Every effort is made to give each new recruit a well-fitting new uniform, which then becomes his own responsibility to take care of and have pride in. ►►►

How can I best meet these stran

branches. You can talk with those on active duty in the various branches. Write to *It's Your Choice*, Washington 25, D. C., and ask for a booklet by that name which will give factual information on all services.

Q How much are you paid and what are the chances for advancement?

A As a recruit, you start out at \$78.00 per month; but after four months, you'll become a private (E-1) and will receive \$83.20. In two years it is possible to advance to E-5 (\$145.24), more likely E-4 (\$122.30). Remember, of course, every dollar is clear. You don't pay for food, clothing, or housing requirements (if you're not married). With one-third of the men in service coming out every year, the chances for advancement seem good.

Q What are the advantages of a career in military services?

A This depends on you. The life is regimented, but the pay is good and you don't have to worry about unemployment. Retirement benefits are good. You may retire at half pay after 20 years. Some persons have begun to draw these benefits at age 38. Training in special fields is offered; upkeep is nominal; insurance is provided. But if you're not happy in regimented life, don't choose the military.

Q Is it difficult to gain admission to one of the military academies?

A Yes. Requirements are rigid. In general, for the Military Academy at West Point, you must be between 17 and 22 years and gain presidential or congressional appointment. Graduates serve at least four years on active duty. The Coast Guard Academy at New London, Connecticut, admits young men 17 to 22 years who are high-school graduates or seniors and who are able to pass stiff physical and mental tests. Tests are given in over 100 cities in February. Naval Academy (Annapolis, Maryland) requirements are the same as the Army. The Air Force Academy at Colorado Springs, Colorado, is the nation's newest service academy. It is open to single men 17 to 21 years who can meet academic and physical requirements and who can secure a nomination. Write to Director Admissions, U. S. Air Force Academy, Colorado Springs, Colorado.

Q What are the chances for getting technical training in a given field when I go into the Armed Forces?

new experiences in the military?

A Good. The Navy offers training in 60 skills including aviation, electronics, engineering, photography, etc. The Army has 55 different schools such as cooking, guided missiles, etc. The Air Force offers training in communications, radio-radar, aircraft maintenance, etc. The enlistee, of course, has the best chance to get this training. Draftees usually go into the Army.

Q What happens during the first few months in the service?

A A lot of things. You'll learn what it means to "hurry up and wait." You'll stand in line; you'll be tested, examined, outfitted, shot—with needles, and a hundred other things as you move from induction station to reception station to basic training. You'll feel lonely and misunderstood, and you'll wish again and again for Mom and Pop. But don't worry, there are better days ahead!

Q How can I best meet these strange new experiences in the military?

A As one chaplain said, "Go with assurance and compose your heart. God will give you strength." There will be problems, temptations, dark days; but God and you are a majority. Get acquainted early with your chaplain. Surely don't adopt a "holier-than-thou" attitude, but you will be respected if you have convictions! Get in with the right crowd. Maintain your personal devotional life—not parading your virtues, but quietly reading your Bible and praying. Support the chapel program. You have talents; tell the chaplain about them and offer to serve—sing, usher, teach. When you are in other lands, visit churches near your base. Keep in touch with the folks back home and your home church.

Q Is all this military service necessary?

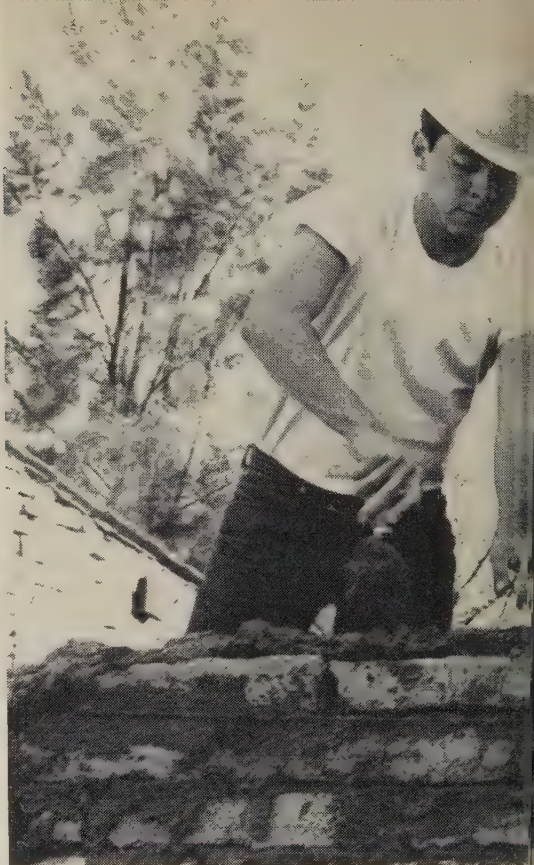
A Some people believe it is—others believe it is not. There may be times when you don't think so. But many people feel that while we work for disarmament, we must negotiate from a position of strength. But you need not "mark time" in your own personal life. Your years in service may be a time of mental and spiritual growth, and you can enjoy this time.

Q Where may I get additional information?

A From the local recruiter; from your draft board; from your minister; or write to *It's Your Choice*, Washington 25, D. C.

—LARRY FITZGERALD

Serving their alternative service in Mexico, these two COs work alongside a native laborer in rebuilding a flood-damaged house for a widow in Salamanca. Only U.S. government recognized projects at home and abroad are permitted as alternative service. This Mexican project is sponsored by the American Friends Service Committee (Quakers).



Q What is alternative service?

A When, for religious reasons, a young man refuses to participate in military training, he is given the opportunity to perform civilian work contributing to the national health, safety, and interest. For those men of draft age who are conscientious objectors to war, alternative service is a government-approved alternative to military service.

Q Why is a conscientious objector against military training?

A There are those Christians who feel that killing even in war is contrary to the will of God. To take part in today's mass killing of innocent people is against the New Testament gospel of love. Preparing for war-like activities through military training is as immoral to some Christians as is the actual warfare.



ALTERNATIVE SERVICE and YOU

Q How does the government define a conscientious objector?

A The U. S. government in its Selective Service law has made provisions for conscientious objectors based on religious training and belief. The law defines this as "belief in a relation to a Supreme Being involving duties superior to those arising from any human relation. . . ." Anyone who does not believe in God in any way but who is a C.O. solely for political and other reasons may not engage in alternative civilian work but may be given an I-A-O classification and be allowed to serve in non-combatant units under the law.

Q What is the position of the United Church of Christ on conscientious objectors?

A Our denomination does not attempt to decide for any individual whether his duty lies in the armed services, in some deferred occupation, ►►►

What alternative service is available

in noncombatant service or in civilian alternative service. Every individual has not only the right but the obligation to make his decision in the light of his best understanding of God's will. Recognizing the right of CO's, the United Church of Christ has designated the Council for Christian Social Action as the agency with which conscientious objectors may file a statement of their belief and receive information concerning their rights, obligations, and opportunities for alternative service.

Q How soon does a conscientious objector need to register his position?

A As soon as a CO is certain of his scruples of conscience against bearing arms or participating in military training, he should inform his church (both local and national) of his convictions of conscientious objection. Then when a young man registers for the draft, in the Selective Service Classification questionnaire (SSS Form 100) which he is given, he is asked two questions regarding conscientious objection: namely, whether he is opposed to bearing arms (combatant service), or opposed to both combatant and noncombatant service.

Q What choices of action are open to a CO?

A Not all conscientious objectors think alike or agree on their course of action. Generally, they divide into three groups:

1. If a person on grounds of religious training and belief objects to combatant service and training involving the use of weapons, and his claim is sustained, he will be classified by his selective service board as I-A-O, inducted into the armed services, and assigned only to non-combatant service, such as the medical corps. Young men making this choice ordinarily do so on the basis that the law of God, as they understand it, forbids the taking of life and that their obligations to the community at large, nevertheless, requires them to render such assistance and personal service as the medical corps or other non-combatant service permits.

2. Other young men have come to the conclusion that their religious training and belief prohibit their participating in any form of military service, whether it be combatant or non-combatant. In their view, the person who fires the gun is no more involved in the destruction of the life of the enemy than is the person who builds the bridges over which the tanks proceed or the person who heals the injured soldier so that he may go back to fight again. Their understanding of the commandment of love and God's will requires them to refuse any form of military service. Such persons, if their claim is recognized, are classified I-O and may be required to perform

Conscientious objectors?

civilian work contributing to the national health, safety, and interest. On the whole, they demonstrate that their purpose is not to *avoid* hardship and danger, but rather to obey a conscience that judges war and military force as contrary to the will of God.

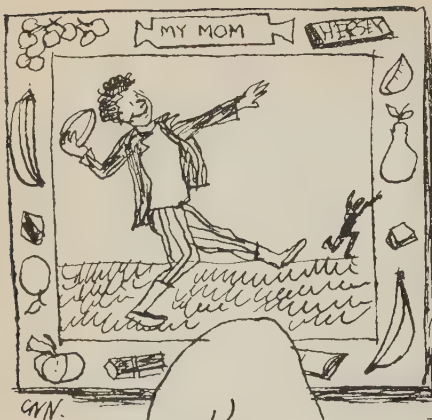
3. A third group of objectors are those who go to prison. He believes that the government does not have the right to interfere with his vocation which is between him and God. These so-called "absolutists" may refuse to register or fill out a questionnaire or simply refuse induction. Another young man may go to prison because his local board doesn't think he is a CO. If he loses his appeal, he can prove his sincerity by going to prison instead of the army.

Q Where is more information available?

A Talk to a sympathetic minister or teacher. Or write to Dr. Huber F. Klemme, The Council for Christian Social Action, United Church of Christ, 2969 West 25th St., Cleveland 13, Ohio. Or write to the National Service Board for Religious Objectors, 401 Third St., Northwest, Washington 1, D.C. Or request a copy of the pamphlet, "Conscientious Objectors and the United Church of Christ," from The Council for Christian Social Action.



Installing wells for safe drinking water is the project of two COs also serving in Mexico. Machinery is donated by CARE and the project supervised by the government. ▶▶▶



JUST DESSERTS

By Susan T. Seyfried

STEP right up, folks. Cut yourself a piece of gingerbread. You like it? And want the recipe? Sure, I'll give you the recipe as soon as I get this lemon pie in the oven. And I'll tell you the story of my cooking career.

I'm the big boy of the family—just starting in those “terrible teens” (that’s Mom’s expression, not mine). Then there’s Pete, he’s ten, and Sister who’s seven and sure is no lady, and Dad and Mom.

A long time ago when I was in the sixth grade, our teacher gave us an art appreciation course every Thursday. I never was much for pictures or the guys that painted them and most of these pictures were masterpieces—

Miss Brown said. Me? I couldn't understand why.

Anyway, one day Miss Brown holds up a picture and says hopefully, "Does anyone know this picture?" No one did and no one seemed much interested 'cept me.

It was a picture of an old lady with white hair and she was dressed in black. She was sitting and looking motherly. Well, it turns out that it's painted by a man named Whistler and called "Whistler's Mother." Do you know it?

As I said, no one was much interested 'cept me. She looked like a well Mother and I got to thinking—I won't get me wrong. My Mom's O. K., but she's not the motherly type, exactly. She's got short curly hair—kinda reddish and she wears jeans and flannel shirts mostly. She likes to skate with us kids and swim and when none of the gang's around she'll pass a football or play bounce-out. She's not bad considering her age.

However, she's not much on mending or ironing or baking. Sometimes on Sunday mornings she's ironing my white shirt five minutes before I leave for church and she thinks fruit and candy bars make an A-1 dessert. Vitamins and energy, she says. Now fruit and candy are O. K. for a snack, but as for desserts—Yee! I like pies and cakes and cookies. I've got a pal, Bob, and sometimes we go to his house and his Mom's always brewing good tasting stuff that makes my mouth water. Mom says when she's a Grandmother she may start in on daily doughnuts

and cookies. A lot of good that's going to do me then.

Well, to get back to Whistler's Mother. The more Miss Brown kept talking about Whistler the more I thought that the little old lady in that picture had just finished making a Devil's Food cake when he told her he wanted to paint her picture. By the time school was out, I sure was dessert conscious. I fell out of my rosy dream as I walked in the kitchen door, for Mom called to me, "Buddie, there's milk in the refrigerator and lots of crackers in the cupboard."

Milk and crackers! What a let-down. I marched into Sis' room where Mom and Sis were sitting on the floor playing jacks, and I politely but firmly told Mom about my ideal Mother. I even worked in Whistler and his mother and wound up, "Imagine, Mom! What if I'm an artist when I grow up, how will I paint you? In blue jeans?"

Mom didn't say anything for a minute and then laughed and said, "Of course, how else?" Then she added, "Pete's in the lot and the gang's waiting for their star pitcher." I felt squelched and went outside.

I worked off steam by hitting a couple of homers and striking out four men. Neither Mom nor I said anything more about mothers that night but I thought she looked at me a lot during the dessert of sliced oranges and hershey bars. When she said goodnight she added, "Cheer up, Bub. Maybe you'll marry a gal who's domestically inclined." ▶▶▶

Next day being Friday I had choir practice right after school, and what

Just desserts

with fooling around with the gang I didn't get home till almost dinner-time. When I walked in the kitchen my eyes almost popped out of my head. Believe it or not, there on OUR kitchen table was a chocolate cake, 'bout a hundred cookies, plus a pumpkin pie. I sampled a few cookies to see if they were real (they were). What's up?

In the living room I got another shock. Sitting in the rocker was a little old white-haired lady dressed in black. She had a little cap on her head and a shawl around her shoulders and her lap was full of socks and darning thread. When she saw me, she peered over her spectacles and said in a weak shaky voice, "Bubbie dear, I've been baking all day. Would you like to paint my portrait?"

It was too much for me. I let out a whoop and went into a fit of giggles. Sis, who I said before is no lady, started turning somersaults on the couch and yelling, "It's Mommy, Bubbie. We fooled you." Pete was laughing fit to kill and had collapsed on the floor. What a time we had.

It sure was a good joke on me. Mom had powdered her hair and gone through the costume box thoroughly. She confessed that although she had made the cookies, Aunt Jean had brought over the cake, and Sis had bought the pie at the corner bakery.

When Dad came home Mom pulled the same stunt and Dad

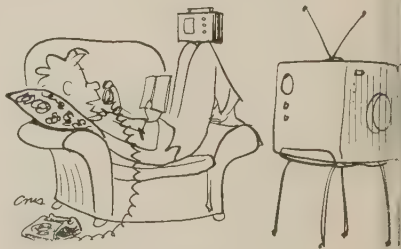
laughed till he cried—honest. And then what a dessert we had that night. Cake and pie, and cookies!

Well, to end it all, as my friend Bob says, "He who laughs last, laughs best." And I'm laughing lots these days and eating cakes and goodies regularly.

"Sure, sure, I'll give you the gingerbread recipe and the lemon pie one, too. And also, one for Angel's cake an' Devil's cake and spice cookies. Just get yourself a package mix like I do and follow the directions. Simple as ABC. Pete and Sis even make 'em. Mom's deep in politics these days and Dad says he'll recommend me to anyone if I ever want to strike out on my own as a pastry cook."



YOUNG PILLARS . . .



Copyright 1961. Gospel Trumpet Co.

"Sure, I can listen to the radio, watch TV, read a book, and talk on the telephone all at the same time, but I will admit that I'm glad breathing is automatic!"

Teens reply:

What will make 1961 a peaceful year?

. . . **Understanding is the key to happiness** and peace for the new year. Understanding not only at the international level, but at the national and local level would cut world tension to almost nothing. (*Raymond Gadke, 17, Palatine, Ill.*) . . . We must have acceptance and respect of every person's differences by every other person. This does not mean simply tolerance of the various racial and religious groups, as well as political groups, in the world today; it means a real and honest effort on the part of every individual to understand the differences between him and every other person with whom he lives in the world. Avoid stereotyping individuals. See each person for his unique qualities. Judging the whole group instead of the individual is a major contribution to the unhappiness and strife in the world today (*Sandra Blaine, 17, Toledo, O.*) . . . One thing we need is cooperation between government and citizens. Also understanding of a nation's problems and difficulties. (*Bruce Hoffmann, 14, Raleigh, N. C.*) . . . **World peace can never be attained** as long as our neighbors are hungry or in need of medical supplies. First we must find a way to fulfill this need. Through sharing of our offerings and prayers many of the daily problems of this world will be minimized. My parents have opened our home on several occasions to exchange students and I have found these young people of other countries very open-minded and truly striving for an understanding of the world problems of today (*Cassandra Seibert, 16, Clear Spring, Md.*) . . . This year, 1961, should be one for the deepest of thought by everyone in the Universe, and most of all, by youth. If youth develops ideals and sets up goals for the world now, these will see fulfillment in the next decade. In our madly rushing world today, we must take time to think. The course of the next generation can, and must be, set along lines of a mankind under God and Christ. (*Peter Benz, 16, Wheat Ridge, Colo.*) . . . **Young people can help** by doing more volunteer work for their church, school, community, state, or country. It's time we learned to do something for nothing. (*Kathy Klug, 16, Portland, Oreg.*) . . . It is important to be accepted and needed in a group. And it is up to each member of the group to make newcomers feel welcome and wanted, but above all, *needed*. (*David Candon, 15, Marblehead, Mass.*) . . . Peace depends on every person's attempt to maintain it. As young people we can be witnesses of Christian brotherhood. We can be an example to the world, showing that we *care* about world problems and helping others to care also. (*Barbara Reed, 17, St. Johnsbury, Vt.*)

on cheating

TEEN FORUM

Is cheating a problem in your school?

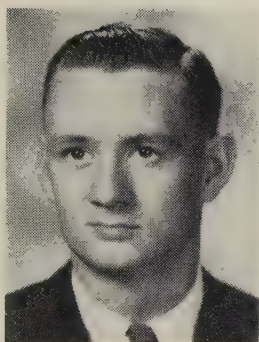
Cheating, says Bob, exists in some form in every institution of learning throughout the U. S.—my high school being no exception. Flo Ann estimates that about half the students at her high school cheat at some time or other and Jeanne terms it a “major problem” at the high school she attends. Students copy homework, steal answers during a test and hand in someone’s essay with their own signature, she says. They print the answers inside their shoes, on tiny slips of paper, and even on their desks. Although there is cheating among the student body at Jeff’s school, he does not feel that it is a major issue.

“Cheating is generally disapproved of by the students at my school,” says Barbara, “and a student that is known to cheat often is not respected. Still, a large number of students cheat on all types of school work. Cheating on a daily assignment is the most common and the least criticized by students. Cheating occurs to a lesser extent on reports, projects, and tests which count more heavily towards their grades. The amount of cheating varies from one class to the next.”

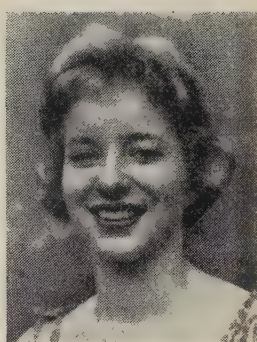
Judith says that some pupils would not call cheating a problem because they are so used to seeing it and doing it themselves that they consider it a work habit. “You can see why cheating is a problem,” comments Ron. “There may be pressures from home to improve your grades, or you put off studying for an important exam until it is too late. Also, as it becomes harder to gain entrance into college without good grades, cheating may become a temptation to help insure a good grade point average.”



Jeanne Howarth
Taneytown, Md.



Ron Tammen
Portland, Ore.



Barbara Mears
Northfield, Minn.

Is cheating ever justified?

"I don't feel that cheating is justified in any way, shape, or form, because," reasons Jeff, "you are taking advantage of other people." If you cheat, agrees Flo Ann, you may get a better grade than the person who has conscientiously studied for it.

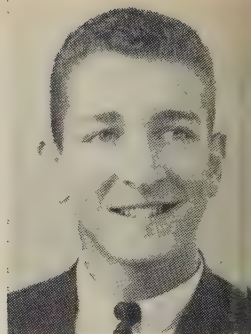
"It is easy to say that cheating is never justified, but in the classroom the issue is not so clear-cut," says Barbara. "Students rationalize cheating the same way adults rationalize small dishonesties—maybe they aren't as smart as the others, they figure, and it's the only way they have a fair chance. But a teacher once told me, 'We all agree on the big things. It's the little things that make the difference.' That's why I say that the little dishonesties are important, and a Christian can't justify them. It's on just such issues as cheating that a Christian is challenged to make a real witness to his faith."

"Seeing someone cheating gives me a raw feeling," says Judy. "I think that if I would ever try it my conscience would make me so miserable that I would have to admit it. I do not think that cheating is justifiable in school, business or any other place it could be and is practiced."

Jeanne feels that cheating is in the same class as theft. "Most students would not steal their best friend's sweater—but they would not hesitate in taking answers from him. Likewise," she continues, "the friend does not hesitate in giving the answers, even though he would never aid his best friend in the robbery of a grocery store."

"The only person," reflects Ron, "who attempts to justify cheating is

TEEN FORUM on cheating



*Jeffrey Adams
Weatherfield, Conn.*

the person who cheats. He can think up many reasons to back up his actions. But the cheater is no better off after his experience. In fact, he has lost much valuable information. Cheating is often a building block to bigger wrongs. I don't justify it under any circumstances."

What can be done to stop cheating?

Ron feels that students, parents, and teachers must work together to control cheating. He suggests that study groups could be set up to delve into the "whys" of cheating. Once a person knows why he cheats he is more likely to stop and re-evaluate himself. Ron concludes: "If each student took time to examine the wrongness of cheating, I'm sure he could only come to the inevitable conclusion: cheating is unchristian, unworthy of himself and a degrading factor rather than a helpful one. This in itself could help stop cheating."

"I have no sure solution," says Judy. "At our high school pupils caught cheating are suspended. But not many are caught. I think that if teachers could watch over their classrooms with a sharper eye some cheating could be curbed."

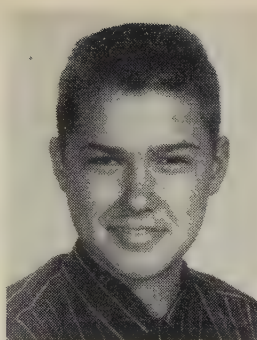
Flo Ann agrees that if there were a more severe punishment, not so many pupils would attempt cheating. The teacher, she suggests, could give different test to every other person in each row. Or why not have more essay questions? They're harder to cheat on than true and false!

"Too often teachers use the same test year after year, use test book which some students already possess, give special tips to some students, or leave the room during a test. *What can you expect?*" asks Bob.

But a teacher's time is limited. It takes much more of her time to make



Judy Weidner
Pottstown, Pa.



Bob Schmidt
Evansville, Ind.



Flo Ann Wood
Dayton, Ohio

up more than one test per class, and to make up different tests for each class, or a new one every year. And essay questions take more time to grade than simple true-and-false answers. Let's give the teachers more help or less work, if we want more efficient testing procedures.

"But," says Barbara, "if a student does not cheat only because the teacher has made it impossible, his resulting honesty is of little significance. Schools have tried dozens of methods to prevent cheating. Teachers seat students so that they cannot copy during tests, and try honor systems. Yet cheating continues, because none of these methods reach the heart of the problem.

"If cheating is to be effectively prevented," says Barbara, "the schools' attitudes must be changed. Teachers should expect honesty and should trust students without making it seem unnatural and making a big issue out of it. Also, students might not feel that it was necessary to cheat, if more emphasis was placed on consistently good work *all the time* rather than during just the few hours of test time. This does not mean teachers should expect less of their students. It means that they should be more understanding of their limitations. It's easy to flub up on a test.

"Even more important," comments Barbara, "the moral standards of young people which reflect the standards set by adults, must be changed. The teacher's plea that by cheating 'you only hurt yourself' has been heard so often that students just laugh at it. Some pupils would be surprised to be told that by cheating they were falling short of their Christian principles. Our Christian standards must be taken out of storage and applied to all aspects of life. Perhaps then we will be honest, not because we don't want to 'hurt ourselves' but because we want to 'lead a life worthy of our Christian calling.'"



youthⁱⁿ the NEWS



Although she's never been to school in person, Paulette Carro, 12, is a top student and wants to be a teacher when she grows up. Afflicted with rheumatic fever, she uses an intercom system to communicate directly with the classroom from her home in Methuen, Mass.

Teens flee East Germany in a sudden influx

A mysterious influx of teen-age refugees from Communist East Germany into Berlin over the past several months has Western officials searching for an explanation. "These are the youth," said Maj. Gen. Ralph M. Osborne, U. S. commander in Berlin, "whom the communists consider their strongest force and the foundation upon which they plan to build their Red Empire in Europe."

The East German teenagers are being carefully screened to thwart any possible communist plans to saturate West Berlin with fifth columnists. "Most of the young German refugees seem sincerely fed up with the Red way of life," the commander said. "This is all the more astounding when it is considered that these boys and girls have been given special, preferred treatment and indoctrination as long as they can remember."

trination as long as they can remember."

"If the Reds are beginning to lose the youth of East Germany, they are in serious trouble, perhaps more serious than we realize. . . . We can only feel that the disillusioned youths of East Germany are representatives of all the teenagers under Communist rule in Europe."

Catholic youth urge boxoffice boycott

The Teenagers' Decency Campaign, a Catholic youth movement with headquarters in Stamford, Conn., has called upon Protestant youth to join in a boxoffice boycott of "indecent" films. Protestant teenagers, says the TDC, should "set up their own committee to inform Eric Johnston (Motion Picture Association of America president) of their intention to stay away from indecent films."

School suspends girl in A-drill protest

A 16-year-old senior has been suspended from Newtown High School in Queens, N. Y., for passing out protest leaflets during a Pearl Harbor Day school air-raid drill. The high school principal said the girl distributed the handbills to her friends in the corridor during the alert "in deliberate defiance" of a teacher's orders. Students who witnessed the incident said the girl stopped circulating the leaflets when ordered, but that "three or four" pupils came up to her afterwards and asked to see what the leaflet said. School officials said the case was simply one of "disobedience." An estimated 500 high school students wore armbands during the drill. They said the drills were a useless defense against atomic attack.

Teen workers to build church in West Indies

Twenty-five Church of God (Anderson, Ind.) youth from around the world will participate in a work camp on Trinidad in the British West Indies next summer to help construct a church edifice at Chafuinas. Each camper will pay his or her own transportation to and from Trinidad and expenses during the six-week period. The construction itself is being financed by the church's International Youth Fellowship through contributions of its members.



Letters from YOU make Nadine Foo happy. YOU is Youth Organization for UNICEF, launched this year by Seventeen magazine to promote support for the UN Children's Fund. YOU membership is limited to U.S. teens between 13 and 19.

Churches told to foster "creative rebellion"

The Church must be the "mother of creative rebellion" against injustices in today's society, said Dr. Harold Bosley of Evanston, Ill., in speaking recently to campus ministers. Students are determined that their protests against social ills be heard, he declared. "It is not our business to tell them to be quiet. It is our business to stimulate their protest in channels of firm expression and to support them in that expression. If this leads to conflict with the law, it just has to be that way. Half the New Testament was written by men who were in the prisons of the Roman Empire for conscience's sake."

Many of us young people desire to take an active part in today's world, but we do not know where or how to start. Dr. Byron Johnson (November 6 issue) gave the best answer that I have seen: "Seek ourselves through God." Where can we get a better start?

—Sandy Smith,
Grinnell, Iowa

Introducing Teena . . .



"May I introduce you to me. I am TEENA. Many friends will appear with me in your neighborhood through future issues of YOUTH magazine. I love animals, records, and people. Hope you'll get to know me. Who knows—I may become a very dear friend of yours. I'll see you in the next issue of YOUTH. It's a date!"

touch & go

I trust your record reviewer, Don Smith, does not practice organic chemistry like he practices music reviewing, namely with the view that quality is proportionate to quantity! (See December 11 issue) "The louder . . . the better"—humbug! If he succeeds in this venture the world will end, contrary to T. S. Eliot, not with a whimper but a bang.

—Leon Putnam
Tiffin, O.

Columnist Don Smith replies: "Reader Putnam shows he has never listened to a good set. True, loud sounds bad on a 'hi-fi.' Suggest you try LOUD on a GOOD, non-distorting rig."

Two topics I'd like to see covered more thoroughly in YOUTH magazine are boy-girl relationships and how youth can help in the church's world mission. What is looked for in a boyfriend or girlfriend? What is expected of them? This should be said in frank fashion with sincere opinions from both sexes.

—Joe Meyer,
Denver, Colo.

My school classmates enjoy YOUTH. They are of many other denominations but agree with the principles set forth in YOUTH.

—Sandra Maguire,
Springfield, Mo.

May we quote you?

Automobiles continue to be given at just two speeds—lawful and awful.—*Jean Carroll*

I bought a car for myself, and wanted one for my wife, Shirley, and now we have "His" and "Hertz."—*Pat Boone*

About the best method for climbing higher is to remain on the level.—*James O'Boyle*

The lazier a man is, the more plans to do tomorrow.
—*Haywood Debnam*

Keep your fears to yourself, but share your courage with others.
—*Robert Louis Stevenson*

When women become like their mothers, That is their tragedy. No man does. That is his tragedy.—*Oscar Wilde*

Children are what their mothers make them.—*Emerson*

Since churches are declining in vitality and influence because most of their members regard themselves as customers rather than salesmen for Christianity.
—*Bishop James A. Pike*

COVER



STORY

People need water to live. Sometimes the simple, uncomplicated act of drilling a well for water in a poor village in Mexico can give all the peasants a new outlook on life. "This water means new hope for us. Someone cares enough to help us," say these people. The world is full of similar opportunities for man to be of service to his fellow man. In thousands of communities at home and abroad, such simple tasks are waiting to be discovered and tackled. But it takes people who are concerned enough for their fellow men to recognize these needs and then to do something about them.

CREDITS FOR THIS ISSUE:

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AUTHORS: The late Dr. Nevin C. Harner, author of *I Believe* and *About Myself* from which the passage on pages 3 and 4 is quoted by permission of The Christian Education Press; Dr. Lawrence Fitzgerald, editor of *The Link*, and director of the Department of Ministry to Armed Forces Personnel of The General Commission on Chaplains and Armed Forces Personnel, Washington, D. C.; Susan T. Seyfried, free-lance writer; Ted Riedeberg of White Plains, N. Y., consultant on chemical markets, former jazz musician, record columnist for *YOUTH* magazine; Donald Kliphardt, director of audio-visual research and utilization, Division of Christian Education, National Council of Churches, and movie columnist for *YOUTH* magazine; the article on alternative service is adapted from articles in *YOUTH* and *Classmate* by Dr. Huber F. Klemme, Associate Director of the Council for Christian Social Action (United Church of Christ), and John M. Swomley, Jr., Assistant Professor of Social Ethics at the New Methodist Seminary, Kansas City, Kans., and International Affairs Consultant for the Fellowship of Reconciliation.

Rock 'n Roll is unfair to instrumentalists

ONE of the most interesting, and perhaps unfortunate, things about the rock 'n roll craze is the fact that most of the music is sung rather than played by instrumentalists. Oh, sure, the singers—duos, trios or quartets—are backed by one or more guitarists, a tenor sax, string bass, drums and piano, but, when you get right down to it, nobody pays too much attention to what the instrumentalists are doing. All eyes and ears are with the vocalist except for an occasional interlude when the sax and rhythm take over. But no one knows or cares who plays the instruments.

Another oddity about rock 'n roll is that it is a direct descendant of country music, or rhythm and blues. One of the reasons that your folks try to keep as far away as possible from your record player when you're having a session with favorite discs is that they never heard much hoe-down stuff, or rhythm and blues, as sung by Negroes, especially for the Negro audience. I'd be willing to bet not one of you can come up with an R&B, or so-called "race" record, if you searched through every platter your folks ever collected.

What this all leads up to is that you have your own special kind of music today. It's so special, in fact, that when the record companies want to make sure their star has the right kind of twangy guitar backing, they haul him to a Nashville, Tenn., studio where all of the best country twangerares are ready with the "authentic" sound. What's more, you now know why there are so few teen-age musicians who really can make a rock 'n roll number sound like the original version when they try to play it at a school hop.

In a way, then, R&R has sort of cheated you and your instrument-playing friends out of a lot of fun—unless you're willing to establish a new set of standards for "in-person" playing, dancing and listening. From my experience this year, I'd say that teens are beginning to realize more and more the importance of live dance music at church or school mixers as opposed to platter parties.

Not long ago, I attended a contest for high school dance orchestras in which 15 outfits competed. It was sponsored by the Philadelphia Junior Chamber of Commerce. Over 3000 students packed the huge hotel ballroom dancing and cheering their favorites. One after another, the bands laid down an exciting, swinging beat. Not one tried a rock 'n roll number.

Just during the past few years, music directors in schools all over the country have formed dance bands using as a nucleus the best musicians

from their marching bands and orchestras. This gives boys and girls a chance for greater self-expression, helps improve their techniques as instrumentalists and prepares them for the time when, as college students, their experience will give them an opportunity to earn money while playing for campus parties or for dances in nearby towns.

Speaking of self-expression, Kendor Music, Inc., of Delevan, N. Y., along with their excellent dance band arrangements, has a new kit for those of you who would like to learn how to sing with a band. Phil Moore has done the parts and you can choose from four types of tunes—ballads, torchy and blue, cool jazz and rhythm and sophisticated stuff. Each “For Singers Only” kit contains a long playing record with demonstration and rehearsal tracks, six manuscript orchestrations and a booklet which gives tips for a successful career. Have fun!

Whether you play a horn, sing, just plain like to snap your fingers to the beat or dance to it, I think you’ll find any one of the following big band albums to be a blast:

GLENN GRAY—Swingin’ Southern Style (Capitol T-1400). Some 18 pieces rack up a dozen dixieland standards.

RAY CHARLES—The Genius of Ray Charles (Atlantic 1312). Your “Georgia On My Mind” favorite plays great piano and sings with his usual exciting drive.

QUINCY JONES—The Great Wide World of Quincy Jones (Mercury MG-20561). Modern big band jazz arranged by the best in the business.

ERNIE WILKINS—Here Comes The Swingin’ Mr. Wilkins (Everest LPBR-5077). Some of the Count’s boys help Ernie’s gang move in the proper groove.

HARRY JAMES—The New James (Capitol T-1037). Powerful, free-wheeling work by Harry and five trumpets, four saxes, two trombones and rhythms.

LIONEL HAMPTON—Hamp’s Big Band (Audio Fidelity AFSD-5913). A solid swinger featuring trumpeter “Cat” Anderson.

COUNT BASIE—Dance Along With Basie (Roulette Birdland R-52036). Basie makes dancing a cinch.

MIKE ZENTNER—A Thinking Man’s Band (Liberty LST-7133). Smooth going whether you’re a thinking man or not.

BRADLEY-GUARNIERI—Big Band Boogie (Victor LSP-2098). Recreations of boogie-woogie sounds from the past, some of which make rock and roll sound pretty tame.

TED RIEDEBURG

Can money and morality mix in movie-making?

THE almighty dollar is one thing which most film makers keep in mind. And why not? Producers must be businessmen, pay their bills, and satisfy their partners, and/or stockholders with solvency and profits. In other words, they have their rights to make money in their work. When "business" enters the mass communications arena, however, "reasonable rights" require parallel responsibilities. Anyone operating in the so-called public domain disseminating ideas bears a greater burden than a builder or a baker. Three releases are pertinent. They are examples of questionable material seeking a formula road to financial glory.

Elmer Gantry (United Artists)

Produced by Bernard Hermann, directed by Richard Brooks, featuring Burt Lancaster, Jean Simmons, Dean Jagger, Arthur Kennedy, Shirley Jones.

Whatever else it was, Elmer seemed to be real merchandise. An earthy traveling salesman discovered greater riches in a revivalist troupe, led its leaders to sensational success, and finally went off to further feats when fire ravaged his tabernacle.

A three-paragraph screen statement prior to the credits, and a few scenes that follow in the film disclaim any implication of all religion being as friend Gantry finds it. Yet these small signs of Christian integrity are mixed into a mass of lusty, over-simplified sequences. Although a handsomely mounted movie, it offers little mention of the good in some of our more evangelical brethren, let alone the church in general.

Thus, what could have been a careful analysis of commercialized religion, combined with entertainment elements for box office success, falls into little more than filmic flamboyancy. Even if Burt Lancaster does fill out Gantry's form with red-blooded rambunctiousness, his character's *deepest* drives are blurred at best. Jean Simmons similarly breathes only partial life into Sister Sharon Falconer. One moment she radiates a faith quite real to her; the next she seems almost as shallow as her crafty colleague. Arthur Kennedy comes through as the finest actor of the lot. As a skeptical but compassionate and crack reporter, he lends what little perspective there is in this sawdust saga. His dramatic interpretation sees many of the *shadings* inherent in his character.

Perhaps we can use *Elmer* as a discussion catalyst after all. He does embody a batch of issues: How and why are modern charlatans polluting and exploiting the message of

the Master? More important, what appropriate avenues are open to effective 20th century evangelism? How can Christians young and old fully communicate the Good News?

Call to Eternity (Allied Artists)

Produced by Irving Levin, directed by Phil Karlson, featuring Jeffrey Hunter, David Janssen, Vic Damone, Patricia Owens, Sessue Hayakawa.

Take the true tales of an American boy orphaned at 11, and reared lovingly by a Nisei family. Follow him through Pearl Harbor's tragic aftermath and his new home is broken and he finally enlists in the Marines. Go with him to Saipan in the South Pacific and see how more than 1000 Japanese troops surrender because of him.

Hold it! Such a story as it stands might not have all that makes for a box office bonanza. So, add a fictional bit of champagne and sex between boot camp and the battlefield. Give it as much screen time as the ten years prior or 12 months after. Fill out this whole framework with some seasoned actors, often brilliant direction, and over-all prime production qualities. Now we have the "perfect" film.

We also have a film that leaves us with a host of mixed emotions. Its first third honestly plays the heartbreak and injustice in the West Coast evacuation of Japanese against the countless human ties which held together this lad's life. The final third gives rather straight treatment to his now-famous hero-

ism. A battlefield panorama "the morning after" is a black-and-white portrait of stark power.

But that illicit interlude! Ironically, it includes some of the picture's sharpest technical traits. Either the beginning-and-end or the middle of the film is out of place.

One wonders if the fine points of the former and the foul points of the latter were products of nothing more than cold, calculated craftsmanship. If so, we wonder how two-faced and manipulative these shrewd cinemakers can be.

Ocean's 11 (Warner Brothers)

Produced and directed by Lewis Milestone, featuring Frank Sinatra, Dean Martin, Sammy Davis, Jr., Peter Lawford, Richard Conte.

Eleven members of a World War II military unit regroup in civilian life for another assault: relieving five lush Las Vegas casinos of their vaulted wealth. The little caper comes to life and joins the line of amoral movies. Predictably, Frankie and his friends are the heroes of this hectic mess. All of them have very valid reason for their robber roles, to be sure, and the O'Henry end to their story suggests they were robbed.

If movies help mold humanity, what shaping power results from sympathy for such shadiness? No doubt its cast will carry ticket sales swiftly in its tide. No doubt, but "Ocean's" only waters down the already diluted morality of our time.

—DONALD KLIPHARDT

the world and me

Life is so complex. The more I see and hear and learn, the more confused I get. Is there no simplicity left?

Man has learned so very much. His knowledge of the atom can either ravish or recreate the world. Are we using our wisdom wisely?

The world is in bad shape. All people seem to want to live at peace but just don't know how. Is there no way out?

I feel so small. I want desperately to help and I am sure there is a better way for our world. But what can I do?

Somewhere there must be Truth and Light and Hope. Somewhere in the beginning of things, was there a better Way intended for our world? Have we somehow lost touch with the original Purpose of it all? Is there no Person to whom we can turn for help?

In the darkness . . .

We stumble . . . and fumble . . . and fall.

When the sky is darkest, the stars are brightest.

Why have we lost sight of the Light?

O God, our Father,
our Creator,
our Light,

Why have we lost sight of you?

Why do we no longer feel your Presence?

Why are we not moved by your Purpose?

Why do we avoid, yes, even fear, you,
when we should love you?

Why do we weakly seek our own way,
when we know that the right way is
your way?

Help us to see beyond ourselves
to others,
to greater truths,
to you.